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the Country, is published every Saturday morning, at the
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THE TRIBUNE.

Prof. Bush's Fifth Lecture.

Prof. Bush commenced his fifth lecture, delivered last Sabbath evening, by saying that his leading aim would be to speak of the 'times and seasons,' with especial reference to the belief that we are now in the transition state—and near the grand consummation of secular sovereignty. He told his hearers not to expect any dogmatic or exact decision on points connected with this subject which had been in dispute for ages; for the effect of any such attempts would be to bring contempt upon all his remarks and to put to a scuffle hazard the truth of prophecy. No minister of Christ has any right to fix the date of future events and to stifle the authority of the Bible upon the fulfilment according to his own interpretation. It is even impossible to fix accurately the dates of past events which we know have long since been accomplished. Still we may, without blame, make some approximation to precision in unfolding the import of prophecy.

The image set up by Nebuchadnezzar in the plain, which he commanded all men to worship, was a substantiation in fact of the splendid phantasm of his sleep. And in his tyrannical edict commanding all men, under pain of death, to bow down and worship it, we have an emblem of the forced worship which has always been paid to despotic power. There is, no doubt, a close connection between the image seen by the monarch in his sleep and the idol which he erected.

The subsequent vision of the Chaldean King, in which he saw the tree with its branches spreading to the ends of the Earth, and heard the angel proclaim that it should be hewn down, and that the King's portion should be with the beasts of the Earth, has also a close relation to this subject. It was interpreted by Daniel to foreshadow some dire calamity, which for seven years should rest upon the King; and it was strictly fulfilled, as we learn from Josephus. The King, as he was walking in his garden, was suddenly seized with insanity, and was forced to dwell among beasts until his reason had returned, when he renounced his idolatries and became an humble worshiper of the one true God. All this makes it evident that this monarch was raised up for special purposes; and that his own personal history is intimately connected with the rise of the image, and with the intent of the prophecy.

The seven years of his insanity clearly corresponds with the seven prophetic times during which the kingdoms of the Earth are to be subject to Pagan domination, and at the end of which the peaceful reign of the Messiah shall commence. We may from this seek a calculation of the length of the period designated. A prophetic year stands for a day, and as in ancient times there were but 360 days in the year, the period of seven prophetic years will be equal to 2520 years. This then is the assigned period of the domination of the power of evil. It must evidently commence with the reign of the King himself, that is 650 years before Christ. From this it is easy to say at about what time this great revolution in human affairs is to commence. Prof. Bush said he should leave every one make the calculation for himself, as he was exceedingly averse to peril the honor which had been shown his lectures thus far by any exact specification of the time. It is as much as any man can do to keep up his credit for sobriety at any rate if he pay any attention to prophecy, even without going into its minute calculations.

But Prof. Bush, moreover, did not believe that prophecy was ever suddenly fulfilled—so that the precise day or hour could be fixed. All its fulfillments are gradual; the notes of time which are laid down are great landmarks to designate different stages in the process; and even if the precise time when they will occur could be stated, we should not expect any violent disruption in the course of affairs, since this would not be in accordance with the general fulfillment of prophecy. Institutions rendered venerable by age are not to be abandoned and thrown down at a blow; we look for revolutions which, by a gradual process, shall sweep them away and establish in their stead the kingdom of Christ. The kingdom of Heaven cometh not with observation—but it steals upon us like the dawning light of day. Who dreamed that such an event was taking place when prophecies of things past were having their fulfillment? On looking back no one can doubt that mighty changes have taken place, in fulfillment of sacred prophecy; but they came on and were consummated without violence and almost unheeded. There is no shock—no disruption in passing from stage to stage; this has always been and doubtless always will be the method employed.

Prof. Bush said he had no idea that this predicted consummation would be attended by any visible phenomena, and though many who heard him might live till that day, still no one might suspect, from any thing he could see, that it had arrived. The great mass of commentators agree that the predicted period will expire during the present century.

In conclusion Prof. Bush said that many might be disappointed with this exposition. He was aware it was too tame, too quiet and frigid a *finale* to set the taste of all; they must have some terrible conflagration—some volcanic outbreak—some direful physical calamity to fulfil the prophecy as they interpret it. But as he could not thus read it, Prof. Bush referred his hearers who desired it, to some of the popular theories afloat—where they would find an admixture of all the elements of violence and commotion they could desire. He looked for a *dénouement* which would leave the Earth standing and fit for the regeneration which he believed it would undergo.

17 Lectures on Physiology and Natural Theology, by David P. Holt, M.D.—Subjects from Vegetable, Animal, and Mineral Kingdom will be selected with reference to their practical utility and those most illustrations of the Attributes of God.

Paley's Natural Theology is recommended as a textbook. Arrangements are provided for members to execute Drawings illustrating the subjects.

The Lectures will be every Wednesday morning at 11 o'clock, except the month of August, at No. 11 Astor-st.

Tickets—Annual Ticket \$3. Single admission 25 cents.

18 Printing of every variety, from the largest Post-bills to the smallest Circulars and Cards, will be promptly executed at the lowest living prices, by JAMES & SONS, at No. 60 Barclay, corner of Greenwich-street. As J. B. S. works himself, he can afford to bid low.

19 To undertake the printing of a Periodical for Drawings illustrating the subjects.

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NEW-YORK, SATURDAY MORNING, JULY 2, 1842.

FOUR DOLLARS A YEAR.

WHOLE NO. 381.

TEMPERANCE ADDRESS BY THE "LEARNED BLACKSMITH."

A very excellent Temperance Address was delivered at Rutgers Institute on Wednesday evening, by Mr. ELIJAH BURRITT, before the Young Men's Temperance Society of the Seventh Ward. He began by saying that this is the era of man—the epoch of humanity. Mankind is just emerging from the chaotic dominion of animal passions, and assuming their intended rank in the universe of God. Human nature is shaking off the Egyptian bondage—She has lighted her lamp at the burning bush; she is traveling by its celestial light toward the bright Canaan of her rest in glory. The Gospel of God has gleamed across the night of her servitude beckoning her onward over the red sea of her captivity, and bringing to her desponding eyes, at every step of her pilgrimage, a glimpse of a brighter destiny.

In these latter days men are beginning to take up what was heretofore trampled under foot; they are beginning to search out a cure for one of the greatest evils of society, and having found it they wish to send it through the length and breadth of the land.

Thousands, nay hundreds of thousands are swept off from the land almost daily, and to stop the endless rain, we invite you to join in this evening.

Thousands have been raised from the moral death in which they have been entombed; and we read

that when the dead are rising, the living shall be changed.

The cause demands that we should

be changed. We live, and the object of our lives

should be to set so that our lives shall have no tendency to injure the destinies of our fellow beings.

It is a fearful thing to stand still at such a time; when we know our feet are pressing upon the bosoms of our fellow beings, who have heard the still small voice of reason bidding them arise. Yet if they would arise to behold the light of day; their mothers and weeping sisters call upon you to help them, and yet will you stand and still keep pressing the cold Earth upon their bosoms?

When weeping mothers come to greet them as they leave the moral sepulchre, will you refuse to roll back the stone?

Mr. Burrill then drew a melancholy picture of the wretched drunkard, struggling with remorse, and endeavoring to reclaim himself, in which attempt he too often fails, from seeing the rich man drinking moderately. Let me ask (the continued), who is the cause of all this misery?

Let us commence the inquiry now—let us shut the doors.

Ask the Rum seller, said one. No,

he is not the man. Ask the Rum seller, says another. No, he is not the man—but the Moderate Drinker are they who have sent such numbers out of this world with all their sins and infamies upon their heads. How should he be the Moderate Drinker, should the poor Drunkard arise from his bed of mire and leap upon his shoulder, Sin-bodlike, and say, you have deprived me of my powers of walking, and now you must carry me. Who are these Washingtonians that have set a guard over the men they have saved from the society and bad example of the Moderate Drinker? Or why is it that mothers, whiter to the returned child, "Avoid the house of the Moderate Drinker!" It is because they look at the magnificent halls of the rich and call them the halls of death?

It is because within them is to be found the long black bottle, with bright top, that contains the liquid poison of body and soul. These, Mr. B., said, were grave charges; but in proof of their truth he drew a classic and classic picture of a rich family, enjoying all the luxuries of life moderately. A friend who visits them is led to taste the liqueur poison, and from seeing how harmlessly the most delicate of the family can taste it, indulges more and more in it, until ultimately the eyes that were all gladness and smiles, become dimmed with tears over his unhappy fall. He compared the passage in "The Pilgrim's Progress" in which the Pilgrim is represented as falling from pite to pite, and in the mostretched condition, yet finding a glimpse of light that leads him onward, to the Moderate Drinker who comes to the poor Reformed Drunkard and rob him of his guide, total shyness, and give him in its stead the unsound principle of moderation.

He closed his lecture by a touching incident of a gentleman who was one of the brightest ornaments of the State of Massachusetts.

He tell, but arose again, and the people of that State were proud to honor him, for he was one of their untitled nobility.

One large meeting was assembled to hear him; but he came not—they waited long, but still he came not—and the Washingtonians watched over a drunken man that night.

It appeared that after he signed the pledge he was induced to use such liquors as camomile, opium and rhubarb some of which he had in his pocket;

An emissary of Satan stole it from his pocket, and having steeped it in Rum, replaced it. When he tasted it in his desire for strong drink revived,

and the effect was his falling a victim to intoxication upon the night alluded to.

He has revived, however, and the spark of returning reason was well guarded by that faithful hand who watched over him that night; he is again in the field and will prove a giant in his opposition to the sloughs and gambling-houses, which are true so-called pests.

PRINCIPAL CLASSES.

DESTROYERS, or Agents of Positive Destruction.

ARMIES actively engaged in war, and Mo-

nopolists of Grain, who frequently cause artificial famines; the civilized Order confers high honors on them; it also encourages all kinds of unproductive classes.

Prisons are a class of constrained slaves; so are the sick, but for a better reason.

In Association there will not be a tenth part

of the disease that exists in the present Social Order; and although sickness is an unavoidable evil, still it is capable of correction, and a great reduction.

Our enemies, nay our friends, are rendered so uselessly by the defects of our false system of Society—it has bad mode of living, bad construction of dwelling, &c.

12th. OUTCASTS—persons in open rebellion against Industry, Law, Morals and Customs. Such are public women, vagrants, beggars, rogues, brigands, &c.

13th. INDEBTEDNESS—people passing their lives in doing nothing. Add to them their servants and employees, for all Classes who serve Non-Producers are themselves unproductive. Prisoners are a class of constrained slaves; so are the sick, but for a better reason.

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14th. IDLE RICH: people passing their lives in doing nothing. Add to them their servants and employees, for all Classes who serve Non-Producers are themselves unproductive. Prisoners are a class of constrained slaves; so are the sick, but for a better reason.

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15th. DISEASES—persons in various stages of infirmity.

16th. DEATH—those who die before their time.

17th. DEATH—those who die before their time.

18th. DEATH—those who die before their time.

19th. DEATH—those who die before their time.

20th. DEATH—those who die before their time.

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